

بسم الله الرحمن الرحيم

THE SHARH OF BULUGH AL MARAAM

Book 4: Zakah, Chapter 1, page 220

By Shaikh Abdullah Faisal

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THE HUKM OF ZAKAH

This zakaah (zakaah on wealth) is one of the five pillars of Islam. Whoever denies it is a kaafir and whoever withholds it is a rebellious evildoer; the Muslim ruler must take it from him by force. If he persists in withholding it and is protected by his tribe then he must be fought until he pays it.

Al-Bukhaari (8) and Muslim (12) narrated that ‘Abd-Allaah ibn ‘Umar said: I heard the Messenger of Allaah (*Sallallahu alayhi wa sallam*) say: “Islam is built on five (pillars): bearing witness that there is no god except Allaah, establishing regular prayer, paying zakaah, fasting Ramadan and going on Pilgrimage to the House.”

Al-Bukhaari (25) and Muslim (22) narrated from Ibn ‘Umar that the Messenger of Allaah (*Sallallahu alayhi wa sallam*) said: “I have been enjoined to fight the people until they bear witness that there is no god except Allaah and that Muhammad is the Messenger of Allaah, and they establish regular prayer and pay zakaah. If they do that, then they have protected their blood and wealth from me except in cases where Islamic laws apply, and their reckoning will be with Allaah.

The Sahaabah (may Allaah be pleased with them) were unanimously agreed on fighting those who withheld zakaah. Al-Bukhaari (1400) and Muslim (20) narrated that Abu Hurayra (may Allaah be pleased with him) said: “When the Messenger of Allaah (*Sallallahu alayhi wa sallam*) passed away, and Abu Bakr (may Allaah be pleased with him) became caliph, and some of the Arabs disbelieved and apostatized, ‘Umar (may Allaah be pleased with him) said: ‘How could you fight the people, when the Messenger of Allaah (*Sallallahu alayhi wa sallam*) said, “I have been enjoined to fight the people until they bear witness that there is no god except Allaah. Whoever says that has protected his blood and wealth from me except in cases where Islamic laws apply, and their reckoning will be with Allaah”?’ Then Abu Bakr said: ‘By Allaah, I will fight those who separate prayer and zakaah, for zakaah is what is due on wealth. By Allaah, if they withhold from me a small sheep that they used to give to the Messenger of Allaah (*Sallallahu alayhi wa sallam*), I will fight them for withholding it.’ ‘Umar (may Allaah be pleased with him) said: ‘By Allaah, when I realized that Abu Bakr (may Allaah be pleased with him) was confident about this idea, then I knew that this was the truth.’”

With regard to the zakaah that is obligatory at the end of Ramadan, this is Zakaat al-Fitr. The scholars are unanimously agreed that it is obligatory, except those who held odd views.

[See Tarh al-Tathreeb, 4/46]

- Zakah is fard and it is one of the pillars of Islam.

الحديث الثالث

عن أبي عبد الرحمن عبد الله بن عمر بن الخطاب رضي الله تعالى عنهما قال: سمعت رسول الله صلى الله عليه وآله وسلم يقول: بني الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمدا رسول الله، وإقام الصلاة، وإيتاء الزكاة، وحج البيت، وصوم رمضان. رواه البخاري ومسلم.

On the authority of Abdullah, the son of Umar ibn al-Khattab (RA), who said: I heard the Messenger of Allah (*Sallallahu alayhi wa sallam*) say, "Islam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the salah (prayer), paying the zakat (obligatory charity), making the hajj (pilgrimage) to the House, and fasting in Ramadhan."

[It was related by al-Bukhari and Muslim]

But if they repent, perform As-Salat (Iqamat-as-Salat) and give Zakat, then they are your brethren in religion. (In this way) We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know.

(At-Tawbah 9:11)

- When the sahabahs had prisoners of war and they were taking shahadah, the sahabas were worried that their shahadah was fake.
- So Allah (swt) revealed the above ayah (9:11).
- Also, Abu Bakr (r.a) fought those who refused to pay zakah.
- The war was called huroob-al riddah (war against the apostate).
- Therefore they were kuffaar.

This zakaah (zakaah on wealth) is one of the five pillars of Islam. Whoever denies it is a kaafir and whoever withholds it is a rebellious evildoer; the Muslim ruler must take it from him by force. If he persists in withholding it and is protected by his tribe then he must be fought until he pays it.

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Messenger of Allaah (*Sallallahu alayhi wa sallam*) passed away, and Abu Bakr (may Allaah be pleased with him) became caliph, and some of the Arabs disbelieved and apostatized, 'Umar (may Allaah be pleased with him) said: 'How could you fight the people, when the Messenger of Allaah (*Sallallahu alayhi wa sallam*) said, "I have been enjoined to fight the people until they bear witness that there is no god except Allaah. Whoever says that has protected his blood and wealth from me except in cases where Islamic laws apply, and their reckoning will be with Allaah"?' Then Abu Bakr said: 'By Allaah, I will fight those who separate prayer and zakaah, for zakaah is what is due on wealth. By Allaah, if they withhold from me a small sheep that they used to give to the Messenger of Allaah (peace and blessings of Allaah be upon him), I will fight them for withholding it.' 'Umar (may Allaah be pleased with him) said: 'By Allaah, when I realized that Abu Bakr (may Allaah be pleased with him) was confident about this idea, then I knew that this was the truth.'"

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[See Tarh al-Tathreeb, 4/46]

- It is not an issue to take fiqh issues from Bin Baaz and Uthaymeen.
- These won't affect your aqeedah.
- We take the good from the scholars and leave off the bad.
- Even though everyone in this meeting was against Abu Bakr he was correct.
- Therefore you are ahlu sunnah wal jamaah if you are alone with the right aqeedah where you are.
- Some cows give a bucket of milk and kick the bucket.
- Likewise people take shahadah and then nullify it with dodgy aqeedah.
- You need to look beyond the shahadah.
- Umar (r.a) was only looking at the shahadah.

ZAKAH ON THE WEALTH OF THE ORPHAN

وعن عمرو بن شعيب، عن أبيه، عن جده؛ عبد الله بن عمرو؛ أن رسول الله - صلى الله عليه وسلم - قال: «من ولي يتيماً له مال، فليتجر له، ولا يتركه حتى تأكله الصدقة». رواه الترمذي، والدارقطني، وإسناده ضعيف. وله شاهد مرسل عند الشافعي

632.'Amro bin Shu'aib narrated on the authority of his father who reported on the authority of his grandfather, on the authority of 'Abdullah bin 'Amro (RAA) that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "One who becomes the guardian of an orphan, who owns property, must trade on his behalf and not leave it (saved and unused) until it is all eaten up by Zakah (which is paid yearly)."

[Related by At-Tirmidhi and Ad-Daraqutni with a weak chain of narrators]

Az-Zakah is Obligatory on the Wealth of the orphan and the Insane.

Question: Is Az-Zakah obligatory on the wealth of the orphan and the insane?

Answer:

Az-Zakah is obligatory on the wealth of each of them, if the person is a free Muslim who has complete ownership of his wealth. This is due to what Ad-Daraqutni narrated that was reported as a statement of the Prophet (*Sallallahu alayhi wa sallam*): "Whoever is made the guardian over the wealth of an orphan, let him do business with it and he should not leave it to be devoured by charity i.e., Az-Zakah)."

[Ad-Daraqutni 2:109 no. 1951]

This is due to what Malik narrated in Al-Muwatta' from 'Abdur-Rahman bin Al-Qasim from his father that he said:

"A'ishah used to keep me and my brother as two orphans in her apartment, and she used to pay Az-Zakah from our wealth."

The view that Az-Zakah is obligatory upon the wealth of each of them (the orphan and the insane person) was held by 'Ali, Ibn 'Umar, Jabir, A'shah and Al-Hasan bin 'Ali. Ibn Al-Mundhir related this from them.

Permanent Committee for Research and Verdicts

[Fatawa Islamiyah, DARUSSALAM, Vol.3, Page Nos. 157-158]

A mursal hadith is weak but the scholars say that zakah is paid on the wealth of the orphan and the mad man

WHAT IF A PERSON IS SAVING TO GET MARRIED OR GO FOR HAJJ SHOULD HE PAY ZAKAH FROM THR SAVINGS.

I am currently an employee in one of the governmental departments and I receive approximately four thousand riyals per month. In approximately one year, I collected seventeen thousand riyals. This money is currently in the bank and it does not increase (i.e., from interest or investment). I am ready to spend in the month of Shawwal - if Allaah wills - as I am getting married. I am going to take a loan that is many times more than this amount to cover the expenses of the wedding.

My question is: Am I obliged to pay any Zakah on this seventeen thousand? This is while considering that it has been in my possession for about a year. If there is Az-Zakah due on it, how much is it?

Answer:

Az-Zakah is due on the mentioned sum of money if it was possessed for a year, even if it was kept for marriage. The amount of Zakah that is due is one fortieth, i.e., 2.5%. And Allaah knows best

Shaykh 'Abdul-'Azeez Bin Baz

[Fatawa Islamiyah, DARUSSALAM, Vol.3, Page Nos. 159/160]

- As long as you reach the nisah (threshold). you pay 2.5 % of the savings.

ZAKAH ON LAND

I have a piece of land that I bought with the intent of building on it. Then after a period of time, I needed to sell it, so I sold it. Is there any Zakah due on me for the period of time that I was not trying to sell it.

Answer:

If the matter is as you mentioned in the question, there is no Zakah due on you for whatever time passed before the sale. This is because the reason that necessitates the payment of Az-Zakah is not present, which is the intent to sell, and you were not intending to sell it.

Shaykh 'Abdul-'Azeez Bin Baz

[Fatawa Islamiyah, DARUSSALAM, Vol.3, Page No. 166]

- If the land was bought for the purpose of selling, then you must pay zakah; if it was not bought for the purpose of selling, you do not pay zakah.

- If you are not sure on what you want to do with the land then no zakah is due.

وعن عبد الله بن أبي أوفى - رضي الله عنه - قال: كان رسول الله - صلى الله عليه وسلم - إذا أتاه قوم بصدقته قال: «اللهم صل عليهم». متفق عليه

633. 'Abdullah bin Abi Aufa (RAA) narrated, 'Whenever a person came to the Messenger of Allah (*Sallallahu alayhi wa sallam*) with their Zakah, he would say, "O Allah! Send your blessings upon them."

[Agreed upon]

وعن علي - رضي الله عنه: أن العباس - رضي الله عنه - سأل النبي - صلى الله عليه وسلم - في تعجيل صدقته قبل أن تحل، فرخص له في ذلك. رواه الترمذي، والحاكم

634. 'Ali (RAA) narrated that al-'Abbas (RAA) asked the Messenger of Allah (*Sallallahu alayhi wa sallam*) to allow him to pay his Zakah before its due date, and he gave him permission to do so.'

[Related by At-Tirmidhi and Al-Hakim]

وعن جابر [بن عبد الله] - رضي الله عنه - عن رسول الله - صلى الله عليه وسلم - قال: «ليس فيما دون خمس أواق من الورق صدقة، وليس فيما دون خمس ذود من الإبل صدقة، وليس فيما دون خمسة أوسق من التمر صدقة». رواه مسلم

635. Jabir (RAA) narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "There is no Zakah to be paid on less than five ounces of silver, less than five camels or less than five Awsuq of dates."

[Related by Muslim]

- The zakah on the woman's jewellery is paid by her and not her husband because it is her wealth.
- If she wears a ring on an everyday basis, then no zakah is due
- But if she wears it only on special occasions (like for Eid or walima) that is zakatable.

وله من حديث أبي سعيد: «ليس فيما دون خمسة أوساق من تمر ولا حب صدقة». وأصل حديث أبي سعيد متفق عليه

636. Abu Sa'id Al-Khudri (RAA) narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "There is no Zakat to be paid on any amount of dates or grain less than five Awsuq."

[Agreed upon]

وعن سالم بن عبد الله، عن أبيه، عن النبي - صلى الله عليه وسلم - قال: «فيما سقت السماء والعيون، أو كان عثريا: العشر، وفيما سقي بالنضح: نصف العشر». رواه البخاري. ولأبي داود: «أو كان بعلا: العشر، وفيما سقي بالسواني أو النضح: نصف العشر».

637. Salim bin 'Abdullah narrated on the authority of his father (RAA) that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "A tithe is due as Zakah, on every plant watered by heaven (rain water), springs, or underground water (i.e. watered without effort). While half a tithe is paid on what is watered by irrigation (i.e. machines are used)."

[Related by Al-Bukhari Abu Dawud added in his narration, "When it is watered by underground water (close to the surface and keeping the land wet), a tithe is paid, but half a tithe is paid when the land is watered by wheels or animals."]

ZAKAH ON AGRICULTURAL PRODUCE

- If you water the fields yourself, you pay 1/20 of the output but if Allah waters it then you pay 1/10.

وعن أبي موسى الأشعري؛ ومعاذ رضي الله عنهما؛ أن النبي - صلى الله عليه وسلم - قال لهما: «لا تأخذوا في الصدقة إلا من هذه الأصناف الأربعة: الشعير، والحنطة، والزبيب، والتمر». رواه الطبراني، والحاكم

638. Abu Musa Al-Ash'ari and Mu'adh (RAA) narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said to them, "Do not take any Zakah except on these four crops: barley, wheat, raisins and dates."

[Related by At-Tabarani and Al-Hakim]

وللدارقطني، عن معاذ: فأما القثاء، والبطيخ، والرمان، والقصب، فقد عفا عنه رسول الله - صلى الله عليه وسلم. وإسناده ضعيف

639. Imam Ad-Daraqutni related on the authority of Mu'adh (RAA), 'As for cucumbers, watermelons, pomegranates, and sugarcane, the Messenger of Allah (*Sallallahu alayhi wa sallam*) has exempted them from Zakah.'

[It is transmitted with a weak chain of narrators]

-The Maliki, Shafi and Hanbali say that things that are perishable are not zakatable but Abu Hanifah say otherwise.

The view that anything that stems from the soil is zakatable

According to Abu Hanifah anything that is planted and harvested with the intention of making a profit, is zakatable. Natural forests, bushes and plants that grow on their own are not zakatable except when the owners intend to use the land for lumber or fodder plantation. In this case those products become zakatable.

Abu Hanifah does not consider any of the conditions of edibility, driability, non-perish ability, or measurability.

Daud and his zahiri disciples go along with Abu Hanifah on this issue. This is also reported to be the view of 'Umar bin Abd al Aziz, Mujahid, Hammad and a report from al Nakha'i.

Abu Yusuf and Muhammad do not agree with their teacher Abu Hanifah on the zakatability of vegetables. According to Abu Hanifah and his two disciples, sugarcane, safran, cotton, and other fibers, all fruits, and spices are zakatable. So are vegetables, in his view only. Abu Hanifah uses the following in support of his opinion.

Firstly, he says the general terms of the verse in surah al Baqara "and from what We have produced for you from the earth" make no exception of any agricultural products.

Secondly, the verse "and render its right dues on the day of its harvest" comes after the mention of several kinds of trees and fruits.

And it is He Who produces gardens trellised and un-trellised, and date palms, and crops of different shape and taste (its fruits and its seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (it's Zakat, according to Allah's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance. Verily, He likes not Al-Musrifun (those who waste by extravagance),

(Al-An'am 6:141)

-The jamboor argue that what is collected need to be stored, so can't be perishable

-Abu Hanifah brought 6:141 as his hujjah

If one has a garden in which vegetables and fruits are grown for his own purpose, is he required to pay 'ushr on its harvest?

Praise be to Allaah.

Zakaat is not required on vegetables or fruits, because they are not measured or stored. Zakaat is, however, required on fruits that are measured and stored, such as dates, raisins, almonds, pistachios, But if they are not measured and are not stored - such as pomegranates, figs, peaches, melons and other fruits, and tomatoes, cucumbers and other vegetables - there is no zakaat due for them, because if they are stored they will be spoiled.

It was reported from Abu Sa'eed al-Khudri (may Allaah be pleased with him) that the Prophet (*Sallallahu alayhi wa sallam*) said:

“There is no zakaat due on grains or dates unless they reach the amount of five awsuq.” Narrated by al-Bukhaari, Muslim and others. This is if they are measurable, so it is more appropriate that no zakaat should be paid on things that are not measured at all.

It was reported from ‘Ali ibn Abi Taalib in a marfoo’ report - and some said it was mawqoof - “There is no zakaat due on vegetables.”

Moreover, neither the Prophet (*Sallallahu alayhi wa sallam*) nor his successors (al-Khulafaa’ al-Raashidoon) collected zakaah for fruits and vegetables.

Although they were grown in their regions, there was no zakaah paid on them. This indicates that there is no zakaah to be paid for these things.

And your garden is for your own personal use, not for business purposes, so it is definite that there is no zakaat required for the produce of this garden. But if it is for business purposes, and you keep the profit from it for one complete year, in this case you would have to pay zakaah on the money which you have had for one complete year.

And Allaah knows best

- Once you are a commercial farmer then your output is zakatable.

- If you are a commercial farmer and you grow perishable crops you don't pay zakah on the produce but on the money you save after selling them.

GIVING CHARITY FOR CREDITORS

A number of years ago, I took a sum of one hundred Saudi Riyals from a number of my colleagues, after which, I travelled to another area and forgot those colleagues and they also forgot me. Now I do not know where they are, so what should I do with the sum of money which is my responsibility? Inform me and may Allah reward you with goodness

Answer:

If the matter is as you have mentioned in your question, which is that you forgot the owners of the hundred (Riyals) then it is lawful for you to give charity on their behalf. Then if you remembered any of them you must give him his right, unless he approves of your having given it in charity on his behalf. In that case, you will be absolved from blame and you and they will be rewarded.

[Shaykh 'Abdul-'Azeez Bin Baz
Fatawa Islamiyah, volume 5 / page 27]

-if you can locate them then pay them back otherwise you can give it away as charity.

THE MERITS OF ZAKAH

1. IT FIGHTS and ERADICATES POVERTY FROM THE UMMAH

- Poverty has a lot of negativities that come with it such as prostitution, burglary, theft, etc.
- In [poor] Muslim countries, there are many prostitutes.
- Allah's rights over us is salah and our brothers' rights over us is zakah.

2. PURIFIES YOUR WEALTH AND PURIFIES YOUR HEART FROM GREED

- If you don't pay your zakah, your salah is not accepted.
- You cannot come into Islam and pick and choose.
- Allah said 83 times in the Qur'an that you should establish salah and pay the zakah.

3. IT CAUSES YOUR WEALTH TO GROW

Allah will destroy Riba (usury) and will give increase for Sadaqat (deeds of charity, alms, etc.) And Allah likes not the disbelievers, sinners.

(Al-Baqarah 2:276)

**WHEN WE STOP PAYING ZAKAH, WE STOP GETTING THE RAIN FROM ALLAH
HAD IT NOT BEEN FOR THE ANIMALS, ALLAH WOULDN'T EVEN SEND US RAIN**

If people should withhold Zakat, you should realize that this has never happened without the rain being stopped from falling; and were it not for the animals' sake, it would never rain again

(Ibn Majah)

4. IT FIGHTS GREED AND AVARICE [natural instinct to love your own money]

- Abu Jahl was riding on his horse and he saw Abu Bakr feeding some poor people.
- So he asked why he was doing so and said that Allah ta'ala would feed them if He wanted to.
- Abu Jahl said he wouldn't embrace Islam because he didn't want to give his money to poor people.
- The following ayah was revealed regarding Abu Jahl:

And when it is said to them: "Spend of that with which Allah has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allah willed, He (Himself) would have fed? You are only in a plain error."

(Ya-Sin 36:47)

5. IT PROVES YOUR EEMAN

- It proves you're a believer.
- Zakah is mentioned 83 times side by side with Salah.

- Some cows give a bucket of milk and then kick over the bucket.
- This is the same as some people who take their Shahadah and then do something to nullify it.

6. HELPS THE MUJAHIDEEN

- It finances them.
- They are fighting to liberate man and land.
- They need our help.
- Zakah money helps them bring back Khilafah.
- We have kingship, then tyrants, then Khilafah.
- Khilafah comes before Imam Mahdi and before Jesus returns.

7. IT ENHANCES THE BROTHERHOOD AND SISTERHOOD

- By paying zakah, we show we love each other.
- It can cause hatred if we don't give rights to the poor.

8. IT ERADICATES ENVY and JEALOUSY

- When you have money and ignore the poor, they envy us for our wealth.

9. IT STOPS WARS IN THE COUNTRY

- Hungry men are angry men.
- An example is the London riots which took place recently.
- So because hungry men are angry men, they end up being disunited and break up into groups.

Narrated By Abu Hurayra: The Prophet (*Sallallahu alayhi wa sallam*) said: The Jews were split up into seventy-one or seventy-two sects; and the Christians were split up into seventy one or seventy-two sects; and my community will be split up into seventy-three sects.

[Abu Dawud, Book 35, Hadith 4579]

Narrated By Khaula Al-Ansariya: I heard Allah's Apostle saying, "Some people spend Allah's Wealth (i.e. Muslim's wealth) in an unjust manner; such people will be put in the (Hell) Fire on the Day of Resurrection."

[Sahih Bukhari, Vol 4, Book 53, Hadith 347]

'Amr b. 'Auf, who was an ally of Banu 'Amir b. Luwayy (and he was one amongst them) who participated in Badr along with Allah's Messenger (*Sallallahu alayhi wa sallam*) reported that, Allah's Messenger (*Sallallahu alayhi wa sallam*) sent Abu Ubaida b. Jarrah to Bahrain for collecting Jizya and Allah's Messenger (*Sallallahu alayhi wa sallam*) had made a truce with the

people of Bahrain and had appointed 'Ala' b. Hadrami and Abu Ubaida (for this purpose). They came with wealth from Bahrain and the Ansar heard about the arrival of Abu Ubaida and they had observed the dawn prayer along with Allah's Messenger (may peace be upon him), and when Allah's Messenger (*Sallallahu alayhi wa sallam*) had finished the prayer they (the Ansar) came before him and Allah's Messenger (*Sallallahu alayhi wa sallam*) smiled as he saw them and then said:

I think you have heard about the arrival of Abu Ubaida with goods from Bahrain. They said: Allah's Messenger, yes, it is so.

Thereupon he said: Be happy and be hopeful of that what gives you delight. By Allah, it is not the poverty about which I fear in regard to you but I am afraid in your case that (the worldly) riches may be given to you as were given to those who had gone before you and you begin to vie with one another for them as they vied for them and these may destroy you as these destroyed them.

[Sahih Muslim, Book 42, Hadith #7065 & Sahih Bukhari, Vol 4, Book 53, Hadith 385]

10. WHEN YOU PAY ZAKAH, YOU RECEIVE ALLAH'S MERCY

- He will show His mercy by sending rain.

Narrated Ka'b bin 'Iyad: Allah's Messenger said, "Verily, there is a Fitnah (trial) for every nation and the trial for my nation (or Ummah) is wealth."

(At-Tirmidhi)

Aisha narrated the Messenger of Allah (*Sallallahu alayhi wa sallam*) said: "Those who give respect to a bid'ati (innovator in Religion) surely will be counted as a helper of destroying Islam."

[Al-Tabarani in 'al-Mu'jam al-Awsat' (7/35) No. 6772 and al-Bayhaqi in 'Shu'ab al-Emaan' (12/57) No. 9018]

11. IT SAVES YOU FROM THE WRATH OF THE CALIPH

- This is because he won't have to come with an army to fight you and force you to pay Zakah.

QUESTION 1:

Shaikh, I'm in the U.S.A. and most of the Masajids in Philadelphia, are Masjid Dirrar, So Why Give Zakat to Them I'm sure they would never give any Zakat to The Mujahideen, What is a Believer to do under these Circumstances please Elaborate ?

And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warred against Allah and His Messenger (Muhammad SAW) a foretime, they will indeed swear that their intention is nothing but good. Allah bears witness that they are certainly liars.

(At-Tawbah 9:107)

- Masjid diraar is a masjid that was built to preach what is not Islam.
- You have to send your zakah abroad.
- But don't give it to these Saudi Salafis because they hate the mujahideen.

SHAIKH FAWZAAN CLAIMS THE GREATEST JIHAD IS TO KILL MUJAHIDEEN:

<http://www.youtube.com/watch?v=8wwJPZTDJw8>

- They are the greatest enemies of Islam but this is very difficult to catch because they hide behind a beard and a thobe.
- This is why they prey on reverts.

Al-Hafiz Abu Ishaq Ibrahim bin 'Abdur-Rahman bin Ibrahim bin Duhaym recorded that Damrah narrated that two men took their dispute to the Prophet (*Sallallahu alayhi wa sallam*), and he gave a judgment to the benefit of whoever among them had the right. The person who lost the dispute said, "I do not agree." The other person asked him, "What do you want then" He said, "Let us go to Abu Bakr As-Siddiq." They went to Abu Bakr and the person who won the dispute said, "We went to the Prophet (*Sallallahu alayhi wa sallam*) with our dispute and he issued a decision in my favor." Abu Bakr said, "Then the decision is that which the Messenger of Allah (*Sallallahu alayhi wa sallam*) issued." The person who lost the dispute still rejected the decision and said, "Let us go to 'Umar bin Al-Khattab." When they went to 'Umar, the person who won the dispute said, "We took our dispute to the Prophet (*Sallallahu alayhi wa sallam*) and he decided in my favor, but this man refused to submit to the decision." 'Umar bin Al-Khattab asked the second man and he concurred. 'Umar went to his house and emerged from it holding aloft his sword. He struck the head of the man who rejected the Prophet's decision with the sword and killed him. Consequently, Allah revealed, [قُلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ] (But no, by your Lord, they can have no Faith, until they make you judge in all disputes between them... (An-Nisa 4:65)).

[Tafseer Ibn Katheer (2/351-352)]

QUESTION 2:

I would like to hear about the sheikh's opinion about Peace TV which asks for donations?

ANSWER 2:

- Zakir Naik is a da'ee.
- His job is to bring Hindus and Christians into Islam.
- Leave the calling to jihad and shariah to the shaikhs.
- This is my personal opinion.
- You can ask someone else.

QUESTION 3:

can shaikh explain this?

hadith Sahih Al Bukhari vol 2 book 24 hadith 493 - Narrated Abu Huraira: The Prophet said, "The Hour (Day of Judgment) will not be established till your wealth increases so much so that one will be worried, for no one will accept his Zakat and the person to whom he will give it will reply, 'I am not in need of it.' "

ANSWER 3:-

- The explanation to this is that, anything that is manmade can be copied.
- So the Benjamin can be copied.
- The only thing that can't be copied is the Human being.
- You can't copy what Allah has made.
- So this hadith means people will start to copy their own money and there will be so much wealth that people won't need zakah.

QUESTION 4:

Zaakat Fitr: if you are Divorce from your wife, and have children do you have too paid zakat fitr for children and Divorce wife does wife have too paid zakat fitr for children or just father etc?

ANSWER 4:

- You have to pay zakatul fitr for your kids, not the divorced wife.
- She is on her own now but the kids are your own.
- There is a difference of opinion regarding paying zakatul fitr for the unborn foetus.
- This is an optional thing.

QUESTION 5:

Will the Mahdi come after the establishment of the Khilafah or will he be the one to establish it?

ANSWER 5:

- Imam Mahdi will come after the establishment of the khilafah.
- This is the correct opinion but some are of the opinion that he will establish it.
- Some Sunnis don't believe the hadeeth regarding the Mahdi because the hadeeth are not in the 2 sahih books.